





DEDICATED, BY PERMISSION, TO  
THE REV. HUGH M'NEILE, M.A.,  
INCUMBENT OF ST. JUDE'S, LIVERPOOL.

---

# POPERY

  

## NOT "THE OLD RELIGION."

BY  
A MEMBER OF THE CHURCH OF ENGLAND ;

AUTHOR OF  
"PUSEYISM, OR ANGLO-CATHOLICISM, BRIEFLY CONSIDERED," ETC.

---

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."  
MATT. XII. 37.

---

LONDON:  
WILLIAM EDWARD PAINTER, 342, STRAND.  
1845.

*Sixpence each.—100 for 20s.*

TO THE REV. HUGH M'NEILE, M.A.

---

SIR,

With the highest feeling of regard and admiration for the earnest and pious zeal with which you have ever defended our Protestant Reformed Church of England and Ireland, as by law established, and, without in any way pledging you to the statements therein contained, for which I alone am responsible, the following pages are respectfully dedicated by

Your obliged

and very humble Servant,

THE AUTHOR.

BROMPTON, April 14, 1845.

## Popery not "the Old Religion,"

---

"And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns."....."The seven heads are seven mountains, on which the woman sitteth." [Rome is situated on seven hills]....."And the woman which thou sawest is that great city, which reigneth over the kings of the earth."—REV. xvii. 4, 9, 18.

---

ONE of the fallacious claims of the modern Church of Rome, and which she asserts with great boldness, is, that the Romish Church is the *whole*, and not a part only, of the Holy Catholic and Apostolic Church—"the mother and mistress of all Churches." The ancient Church of Rome is described in the holy Scriptures as an integral part of the Catholic Church, as was the Church of Ephesus, the Church of Corinth, and the Church of Jerusalem, which were in existence before the Church of Rome; and the first Council of Nice (canon vi. e. x.), A.D. 315, witnesses against this assumption, as being inconsistent with the constitution of the primitive Catholic Church.\* It is not unfrequently stated, that the Church of Rome is of greater antiquity than the Anglican Church; but it can be proved, from history, that the Christian religion was established in Britain, under Caractacus, two hundred years before its triumph under Constantine at Rome; and was, moreover, established at Rome by British valour under the British Constantine.

---

\* "In the first Council of Nice, all the Christian Churches were on an equality with that at Rome; and in the fourth General Council (that convened at Chalcedon), it was declared that the Church at Constantinople should have equal honours with that at Rome, because the seat of the Imperial Government was there."—*Bishop Burgess.*

At what precise period the Romish Church began to depart from the simplicity of "the faith once delivered to the saints," it is, perhaps, difficult to determine. We know that, even in the apostle's day, "the mystery of iniquity" had already begun to work; and that the corruptions and abominations with which the once pure and holy Roman Church is now polluted and defiled, were progressively introduced by "men of corrupt minds, perverting the faith." We also know that the ancient British Church, after Rome apostatized, refused communion with her, and continued to the last an unrelenting struggle with the Papacy, until she finally triumphed over the alien innovators.

In tracing the history of the introduction of the several corruptions of the Romish Church, we cannot fail to note how entirely they are opposed to the doctrines of the Bible, and the faith and practice of the Primitive or Apostolic Church; and, further, that certain of them are even at variance with ancient canons of their own Church. That some of the ceremonies of the Roman Church are borrowed from paganism is evident; as, for instance, the rite of sprinkling with holy water, introduced by Alexander I., A.D. 118. The learned Montfauçon says—"The aquaminarium, or amula, was a vase of holy water, placed by the heathens at the entrance of their temples to sprinkle themselves with;" and many of their religious feasts and processions bear a striking resemblance to similar customs of the heathen.

**WORSHIP OF SAINTS.**—Perhaps amongst the most early innovations of the Romish Church may be ranked the worship of angels and the blessed Virgin, and the invocation of saints, which was first publicly taught by the Council of Constantinople, A.D. 754; and the use of images and relics in religious worship, which was first publicly affirmed and sanctioned by the second Council of Nice, A.D. 787; but it was not until the time of St. Bonaventura, A.D. 1558, that the evil had reached its height. The following extracts

will show the practice of the Church of Rome in this particular :—

“ *The Litany of our Lady of Loretto.*\*—We fly to thy patronage, O holy mother of God ; despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin. Lord, have mercy on us. Christ, have mercy on us. Christ graciously hear us. God the Father of heaven, have mercy on us. God the Son, Redeemer of the world, have mercy on us. God the Holy Ghost, have mercy on us. Holy Trinity, one God, have mercy on us. Holy Mary, pray for us.”—*Garden of the Soul*, p. 293.

Extract from a “Parody on the *Te Deum*,” by St. Bonaventura ; taken from a collection of prayers and praises to the Virgin Mary, the *eleventh* edition of which was published at Rome, in 1839, with the license of the master of the sacred palace and his deputy :—

“We praise thee, the mother of God ; we acknowledge thee to be a virgin. All the earth doth worship thee, the spouse of the eternal Father. All angels and archangels, all thrones and powers, do faithfully serve thee. To thee all angels cry aloud, with a never-ceasing voice, holy, holy, holy, Mary, mother of God. ....The whole court of Heaven doth honour thee as queen. The holy Church throughout all the world doth invoke and praise thee, the mother of Divine Majesty.....Thou sittest with thy Son on the right hand of the Father.....In thee, sweet Mary, is our hope ; defend us evermore. Praise becometh thee, empire becometh thee ; virtue and glory be unto thee, for ever and ever.”

Extract from a “Parody on the Athanasian Creed,” by St. Bonaventura :—

\* “Pope Sixtus V., June 11, 1587, granted to all Christians an indulgence of two hundred days each time, for piously reciting the Litany of the blessed Virgin Mary, which indulgence was confirmed by Benedict XIII., January 26, 1728.”—*The Family Prayer Book* (p. 148) ; in use amongst English Roman Catholics. London : 1839. 16mo.

“Whosoever will be saved, before all things it is necessary that he hold the right faith concerning *Mary*; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.....He (Jesus Christ) sent the Holy Spirit upon his disciples, and upon his mother, and at last took her up into heaven, where she sitteth at the right hand of her Son, and never ceaseth to make intercession with him for us.”

“This is the faith concerning the Virgin Mary, which, except every one do believe faithfully, *he cannot be saved.*”

A Prayer to the Virgin, set forth in Rome, A.D. 1822, by Pope Pius VII., with a plenary indulgence for those who use it every day for an entire month :—

“I adore thee, most Holy Virgin, Queen of Heaven, Lady and Patroness of the Universe, as Daughter of the Eternal Father—Mother of his most blessed Son, and most gracious Spouse of the Holy Ghost; prostrate at the feet of thy great majesty, with all possible humility, I supplicate thee, by that divine love with which thou wast filled on thy assumption into heaven, to grant me so much grace and mercy, as to receive me under thy most secure and faithful protection, and to number me among thy most happy and joyful servants, whom thou bearest engraven in thy virgin bosom. Vouchsafe, O my most merciful mother and lady, to receive this miserable and impure heart; take my memory, my will, and all my other faculties and senses, both internal and external; accept my eyes, my ears, my mouth, my hands, my feet; rule them, and make them conform to the good pleasure of thy sweet son. Intending by every movement of them to give thee infinite glory,” &c.

Extract from Pope Gregory XVI.’s “Encyclical Letter.”—*Laity’s Directory*, for 1833 :—

“That all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary,



who alone destroys heresies, who is our GREATEST HOPE, YEA, THE ONLY GROUND OF OUR HOPE.”\*

The following blasphemous address of the Lord's Prayer to the blessed Virgin is translated from a card sold in the shops of the capital of Belgium :—

“Our Mother, who art in heaven, O Mary, blessed be thy name for ever ; let your love come to all our hearts ; let your desires be accomplished on earth as in heaven ; give us this day grace and mercy ; give us the pardon of all our faults, as we hope it from your unbounded goodness ; and let us no more yield to temptation, but deliver us from evil. *Amen.*”

Prayer to a guardian angel, sanctioned by the Church of Rome :—

“O my good angel, whom God, by his Divine mercy, has appointed to be my guardian, enlighten and protect me, direct and govern me this night.”

A prayer in which the Church of Rome teaches her members to invoke St. Peter :—

“O Peter, blessed shepherd, of thy mercy accept the prayers of us who supplicate, and loose, by thy word, the bands of our sins ; thou to whom is given the power of opening heaven to the earth, and of shutting it when open.”—*Roman Breviary, Husenbuth*, p. 497, for the 18th January.

IMAGE AND RELIC WORSHIP.—Extracts from the second Council of Nice, A.D. 787 :—

“I utterly reject and anathematize every heresy which the first six General Councils have anathematized, imploring the intercession of our lady, the holy mother of God, the ever Virgin Mary, and of the holy and heavenly powers, and, in a word, of all the saints ;

\* “In the course of the year 1840, Gregory XVI. granted an indulgence of one hundred years to every one who shall recite the following prayer :—‘O Immaculate Queen of Heaven and Angels, I adore you. It is you who have delivered me from hell. It is from you I look for all my salvation.’—*Mariolatry : or Facts and Evidences demonstrating the Worship of the Blessed Virgin Mary by the Church of Rome.* (Second Edition.) London ; Painter.

and, receiving with all respect their holy and precious relics, *I kiss them, and worship* (proskunesis) *them with honour, having faith that I may by them be made partaker of holiness.* In like manner I kiss, and embrace, and *worship* (proskunesis) with honour, the venerable images of the dispensation of our Lord Jesus Christ, as he was made man for our salvation; as also the images of our lady, ever virgin, and holy mother of God; and of the holy apostles, prophets, martyrs, and all saints.” —*Action I.*

“The honour rendered to the image is transmitted to the prototype; and *he who worships the figure, worships the substance of that which is represented by it.* It is agreed unanimously, and without contradiction, that it is pleasing and acceptable in the sight of God, to *worship* and salute the representative images of the dispensation of our Lord Jesus Christ, and of the undefiled mother of God and ever Virgin Mary, and of the honourable angels, and of all the saints; and *if any one doth not agree in this*, but disputes it, or is *indifferent* in respect to the *worship* of the venerable images, our holy and General Synod ANATHEMATIZES HIM.” —*Action VII.*

By the decree of Pope Urban VIII., dated March 13, 1625, it is provided that “the images of departed saints may not be exhibited with a glory round them, nor may lighted candles be set before them, nor may anything else, *implying veneration or worship*, be shown or addressed to them, before they have been canonized or beatified by the apostolic see.” —*Cherubin's Bullarium.* Rom., vol. iv., p. 83.

Does not this doctrine of the Church of Rome, of praying to, or invoking departed saints (duly canonized!\*) amount to blasphemy? Does it not, of necessity, imply, and accord to the creature, the possession of two of the essential attributes of Deity—namely,

---

\* “It is a fact that the King of Naples paid fifty thousand crowns (10,000*l.*) to the Pope for the canonization of a female. This enormous sum was the canonization fee fixed many years ago by Pope Benedict.

omniscience and omnipresence? Well may the Church of Rome suppress the second commandment in the decalogue.\* And yet Romanists deny that their Church teaches or enjoins the worship of saints and images!

Let us refer to some ancient authorities upon this subject:—

“Christians ought not to forsake the Church of God; and depart aside and *invoke* angels, and form assemblies (for this purpose), which are things forbidden. If any man, therefore, be found to give himself to this secret *idolatry*, LET HIM BE ACCURSED. Because he hath forsaken our Lord Jesus Christ, the Son of God, and hath betaken himself to idolatry.”—*35th Canon of the Council of Laodicea*, A.D. 364.

“That NOTHING CREATED is to be worshipped by man, the word of God has ordained by law, as we may learn from almost every part of Scripture. Moses, the tables, the law, the prophets, afterwards the gospels, the determination of all the apostles, do equally forbid the looking unto the creature.”—*Nyssen, Cont. Eunom*, Orat. iv., tom. 2, p. 114.

“Neither Elias, nor John, nor Thecla, NOR ANY OF THE SAINTS, are to be worshipped. For that ancient error shall not prevail over us, to forsake the living God, and to worship the things that are made by him; for they have ‘served and worshipped the creature more than the Creator,’ and become fools. For if he will not have the angels to be worshipped, how much more will he not have her that was born of Anna?”—*Epiphanius Hæres*, p. 448.

“The saints are to be honoured for IMITATION, and not adored for religion.”—*Augustine de vera relig.* c. 55.

\* The Ten Commandments, as set forth by the Church of Rome:—“1. I am the Lord thy God, thou shalt have none other God before me.—2. Thou shalt not take the name of God in vain.—3. Remember to keep holy the FESTIVALS.—4. Honour thy father and thy mother.—5. Do not kill.—6. Do not commit adultery.—7. Do not steal.—8. Do not bear false witness.—9. Do not covet thy neighbour’s wife.—10. Do not covet your neighbour’s goods.”—*Bellarmino’s Dottrina Cristiana Breve*, pp. 23, 24, London Edit: 1836.

“We are plainly forbidden to exercise that deceitful art (the use of images). For the prophet says, ‘Thou shalt not make the likeness of anything, either in heaven, or in the earth beneath.’ Moses commanded to make no image that should represent God by art.”—*Clemens Alexandrinus*.

“It is our mind that pictures ought not to be in the Church; lest that which is worshipped or adored should be painted on walls.”—*Council of Eliberis (now Granada) in Spain, A.D. 305*.

“It is wholly unlawful to erect any such image to God in a Christian Church.”—*August. de fide fet Symbol, cap. 7*.

“We take no pains to paint the corporeal resemblances of saints, for we have no occasion for such things; but we try to imitate their behaviour by our virtuous living.”—*Amphilocus citatus a Patr. Councilii Constant. 754*.

**CELIBACY OF THE CLERGY.**—The compulsory celibacy of the clergy was first publicly set forth at the first Council of Lateran, A.D. 1123.

**CONFESSIONS TO PRIESTS.**—The doctrine of auricular confession was first enjoined by Innocent III., at the fourth Council of Lateran, A.D. 1215.

**QUESTIONS FOR THE CONFESSIONAL.**—“Has not the penitent revolved some improper thought in his or her mind? What kind of desire was it? Has he or she felt unlawful passions? And if the penitent shall answer that he or she has had improper thoughts or irregular desires, the confessor shall ask whether any improper actions followed.

“If the penitent be a girl, she should be asked whether she has adorned herself in order to please the men? whether, for this purpose, she has used paint, or stripped her arms, shoulders, or neck? whether she has frequented the churches, that she might show herself in the vestibule or window, so as to attract observa-

tion? whether she has spoken, or read, or sung anything immodest? whether she is not attached to somebody with a more peculiar affection? whether she has not permitted him to take some liberty with her? whether she does not allow herself to be kissed? and if occasion occurs for ulterior enquiries the confessor," &c.—*Bailly's Moral Theology*, vol. ii., p. 229.\*

St. Chrysostom says, "Let every one examine himself, and then let him come (to the Sacrament). He doth not bid one man examine another, but every man himself, making the judgment private, and the trial without witnesses."—*S. Chrys. Hom. 28*. And again, "Within thy conscience, none being present but God, who seeth all things, enter thou into judgment in thy mind: reform thy excesses, and so with a pure mind draw near to the sacred table, and partake of that holy sacrifice."—*Tom. vi., Savil.*, p. 837.

"After baptism, God hath appointed the remedy within thyself; he hath put remission in thine own power, that thou needest not seek a priest when thy necessity requires; but thou thyself, as a skilful and plain master, mayest amend thine error within thyself."—*Laurence, Bishop of Novara*, tom, vi., *Biblioth. Patr.* 1, p. 337. *Edith. Colon.*

PAPAL SUPREMACY.—The Emperor Phocas, in the year 606, first acknowledged the Bishop of Rome, Boniface, to be UNIVERSAL BISHOP; but it was not until the year 1215, at the fourth Council of Lateran, that this title was publicly asserted.

Pope Pius IV., in a Bull, dated Dec. 9, 1564, asserts that "the Church of Rome is the mother and mistress of all churches," and that it is the duty of all men to "render true obedience to the Pope," for that "this is the true Catholic faith, OUT OF WHICH NO MAN CAN BE SAVED."

Extract from a decree of the Romish canon law

---

\* This book contains some such scandalous and revolting tenets, that it would be a shame even to repeat them.

issued by Boniface VIII., and renewed and approved by Leo X. in his Bull, read to, and passed by the fifth Lateran Council, “with the approbation of the present holy council :”—

“Moreover, we declare, define, and pronounce it to be altogether *of necessity to salvation*, for every human creature *to be subject TO THE POPE OF ROME.*”—*Extravagantes Communes*, lib. i., tit. 8, cap. 1, p. 192 B. Parisiis, 1612.

And M. le Comte de Montalembert, one of the leaders of the Popish movement now going on in France, in a letter recently addressed to the Cambridge Camden Society, says—“If the Church of Rome, when she maintains that OUT OF HER PALE THERE IS NO SALVATION, and that she ALONE has the power of governing the Christian world, is not INFALLIBLY RIGHT, then she is INFALLIBLY WRONG; and so far from being a distinguished branch of truth, she is founded on IMPOSTURE OR ERROR, and in neither case can be a true Church.”

Now this doctrine of the Pope’s supremacy and infallibility is one that all the faithful are bound implicitly to believe, on pain of excommunication: it will not, therefore, be un instructive to hear what “St. Gregory the Great,” a bishop of the ancient [he died A.D. 640], and a canonized saint of the modern, Church of Rome, says upon the subject of this assumption:—

“I speak it confidently, that whosoever calleth himself UNIVERSAL BISHOP, or desireth to be so called in the pride of his heart, he doth forerun ANTICHRIST.”—*Gregory, Epistle xxx.* And again (speaking of the Patriarch of Constantinople)—“He is an Antichrist that shall claim the title of universal bishop . . . . . It is too grievous to be borne, that our aforesaid brother and fellow-bishop—*co-episcopus meus*—despising all others, should attempt that he alone should be called a bishop; it is a novel doctrine which has never been known at Rome, or pretended to by any other bishop; it is against the Gospel—the decrees of the canons;

against the rights of all other bishops, and of all Churches ; a horrible injury and scandal to the whole universal Church . . . . . The bishops are the stars of God, and whosoever does seek to advance his throne above them, does imitate the pride of Lucifer ; and is, therefore, the forerunner of Antichrist, whose times I see approaching by this most wicked and tyrannical usurpation of one bishop, above all the rest of his colleagues, to style himself patriarch of almost the whole Œcumenical Church . . . . . Let that blasphemous name [the Pope is styled, ‘our most holy Lord,’—‘our Lord God the Pope,’ &c.] be abhorrent to the hearts of all Christians, by which the honour of all bishops is taken away, while it is madly arrogated by one to himself.”—*Lib. iv. Epis. 34.*

TRANSUBSTANTIATION.—The doctrine of Transubstantiation was first introduced into the Roman Church, A.D. 818, but was not insisted upon to be received as an Article of faith till the year 1215, at the fourth Council of Lateran.

In the first Canon of that Council it is said :—

“There is one universal Church of the faithful, out of which no one at all is saved ; in which Jesus Christ is himself at once priest and sacrifice ; whose body and blood, in the sacrament of the altar, are continued under the species of bread and wine, which, through the divine power, are transubstantiated—the bread into the body, and the wine into the blood—that, for the fulfilment of the mystery of unity, we may receive of his that which he received of ours.”

In the Council of Trent (in 1551) this doctrine is again asserted, and the following tremendous curse is added against those who deny it :—

“If any man shall say that in the holy sacrament of the Eucharist there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and remarkable conversion of the whole substance of the bread into the body, or of the wine into the blood,

while only the appearance of bread and wine remains, which conversion the Catholic Church most aptly calls Transubstantiation, LET HIM BE ACCURSED.”\*

Again: in Canon III. on the Eucharist:—

“If any shall deny that the whole Christ is contained in the venerable sacrament of the Eucharist, under each appearance, and, when they are divided, under every particle of each appearance, LET HIM BE ACCURSED.”

And again: Sess. xii. ch. 5.—“On the worship and veneration to be paid to this most holy sacrament:”—“There remains, then, no room to doubt but that all Christ’s faithful people should pay to this most holy sacrament the worship of *latria*, which is due to the true God, according to the custom which the Church Catholic has always received.”

That this doctrine of the Church of Rome is contrary to holy Scripture, and that the doctrine held by the Church of England is that which was held from the beginning, has been clearly shown by some of the most learned and pious men in all ages of the Church. Transubstantiation destroys the nature of a sacrament. A sacrament (says the Council of Trent, c. iii. on the Eucharist) is “a symbol of a sacred thing.” And in c. i., that our Lord Jesus Christ is “*sacramentally*” present in the holy Eucharist: that is—“according to the mode of existence, which, although we can hardly express it in words, we can understand in our thoughts, enlightened by faith, to be possible with God, and ought most firmly to believe.” But Transubstantiation teaches that the bread and wine in the Lord’s Supper are NOT the SYMBOLS, but the actual substance, of the body and blood of Christ.

“Unless (says Christ) ‘ye eat the flesh of the son of man, and drink his blood, ye have no life in you.’

---

\* The form of Anathema or Excommunication will be found in a note at the end.



He seems to command an outrageous and sinful act: wherefore it must be figurative, enjoining only participation with the Lord's passion, and with sweetness and profit to treasure up in our memories that his flesh was crucified and wounded for us."—*Augustine, Doc. Christ. Lib. iii. cap. xvi.*

"The mystical symbols, after consecration, do not pass out of their own nature, for they remain in their former substance, figure, and appearance."—*Theodoret, Dial. ii.*

"The *bread* is not like Christ, neither in his invisible Diety, nor in his incarnate likeness, for it is round, and without feeling as to its virtue."—*Epiphanius.*

"Some of late, not having a right opinion of the sacrament of the body and blood of our Lord, have said that this is the very body and blood of our Lord, which was born of the Virgin Mary; and in which our Lord suffered upon the cross, and was raised from the dead, which error we have opposed with all our might."—*Maurus, Archbishop of Mentz, in 847.*

WITHHOLDING THE CUP FROM THE LAITY.—Communion in one kind only, or the refusal of the cup to the laity, was first authorized by the Council of Constance, A.D. 1414.

"Let them receive it in both kinds or neither, because the mystery is but one and the same, and cannot without sacrilege be divided."—*Pope Gelacius apud Gracian de Contex. dis. cap. Coperimus.* Cassander and Aquinas affirm that, for a thousand years, both elements were given to the people in the Latin Church.—*Cass. Consult de Sacra Comm. Sec. Aquin. Comm. in 6 John, lec. 7.*

PURGATORY AND INDULGENCES.—Purgatory and Indulgences were first set forth by the authority of the General Council of Florence, A.D. 1438.

The doctrine of Purgatory is generally familiar: it is to the effect that there is a place for departed souls,

where they are rendered fit for heaven, either by their own sufferings, or the prayers of the faithful upon earth, or by masses (for which payment must be made), or by the indulgence of the Pope.

“When the soul departeth, which cannot be seen with carnal eyes, it is received by angels, and placed within the bosom of Abraham, if it be faithful; or in the custody of the prison of hell, if it be sinful; until the day appointed come wherein it is to receive the body, and render an account of the works thereof, at the tribunal of Christ the true Judge.”—*Serm. 2. de Consolat. Matour Eligius Novimensis.*

“A purgatory fire, and a punishment by fire, which is temporal, and shall terminate in the end, we have neither received from our doctors, nor do we know that the Church in the East maintains it.”—*Apology of Greeks to the Council of Basil, A.D. 1438.*

“Infidels and wicked men, departed out of this life, are no more to be prayed for than the devil and his angels, which are appointed into everlasting punishment.”—*S. Gregory, Moral. in Job. lib. 34, cap. 16, et Dial. lib. iv. c. 44.*

“If the prayers of those here can profit those that be there, then let no man be godly—let him be prayed for after death, and his sins will not be required.”—(*Ærius apud Epiphanius, p. 386.*)

With respect to INDULGENCES, they are, it would seem, of a very general and comprehensive character; extending from dispensing with the observance of a fast to the granting a full pardon of all sins; as witness the *Protest*, issued in the month of September, 1844, against the Charitable Bequests Bill, signed by two vicars-general, one foreign bishop, thirteen Irish bishops, and eight hundred and fifty-four priests: in which Protest occurs the following passage:—“Instead of a concession, it (the Charitable Bequests Act) is a new penal law of the old leaven, forbidding the dying sinner, in his most sincere moments—the time of his last sickness—to REDEEM HIS SINS by the bequest

of a single acre of landed property for any religious or charitable purpose in our communion.”\*

And, in connection with this subject, it will be found, by reference to the third canon of the fourth Council of Lateran, under Pope Innocent III., A.D. 1215, and which canon, be it observed, is still in force, and binding upon the conscience of every Romanist—(see their common book of devotion, “The Garden of the Soul,” p. 6)—that “a full pardon of all their sins,” and “an augmentation of eternal blessedness (*salutis*) at the retribution of the just, is promised and granted to all the ‘faithful, who shall, in their own persons, or by others, aid in the extermination of heretics.’” In the canon above referred to—viz., the third canon of the fourth Council of Lateran, we read as follows:—“We excommunicate and anathematize every heresy which exalteth itself against this holy, orthodox, and Catholic faith, which we have set forth above; condemning all heretics, by whatsoever names they may be reckoned: who have, indeed, divers faces, but their tails are bound together, for they make agreement in the same folly.

“Let such persons, when condemned, be left to the secular powers who may be present, or to their officers, to be punished in a fitting manner; those who are of the clergy being first degraded from their orders: so that the goods of such condemned persons, being laymen, shall be confiscated; but, in the case of clerks, be applied to the churches from which they received their stipends.

---

\* The “Roman Penetentiary Tax Tables” clearly prove that penance, or punishment for sin, may be commuted by the payment of a sum of money. The reader will find that fact fully detailed in a little work, entitled “The Spiritual Venality of Rome,” by Emancipatus (the Rev. Joseph Mendham). London, 1836. See also “A Collection of Prayers and Pious Works, to which Holy Indulgences have been granted by the Sovereign Pontiffs. Fifth Edition, Enlarged by the Author. Rome, 1818. From the press of Luigi Perego Salvioni.” 24mo., 492 pages.

“ But let those who are only marked with suspicion be smitten with the sword of anathema, and shunned by all good men, until they make proper satisfaction ; unless, according to the grounds of suspicion, and the quality of the person, they shall have demonstrated their innocence by a proportionate purgation. So that if any shall persevere in excommunication for a twelve-month, thenceforth they shall be CONDEMNED AS HERETICS ; and let the secular powers, whatever offices they may hold, be induced and admonished, and, if need be, compelled by ecclesiastical censure ; that, as they desire to be accounted faithful, they do, for the defence of the faith, publicly take an oath that, to the utmost of their power, they will strive to EXTERMINATE, from the lands under their jurisdiction, ALL HERETICS WHO SHALL BE DENOUNCED BY THE CHURCH ; so that whensoever any person is advanced either in spiritual or temporal power, he is bound to confirm this decree by an oath.

“ But if any temporal lord, being required and admonished by the Church, shall neglect to cleanse his country of this heretical filth, let him be bound with the chain of excommunication, by the metropolitan, and the other co-provincial bishops. And if he shall scorn to make satisfaction within a year, let this be signified to the supreme pontiff, that thenceforth he may declare his vassals to be absolved from their fidelity to him, and may expose his lands to be occupied by the Catholics, who, having EXTERMINATED THE HERETICS, may, without contradiction, possess it, and preserve it in purity of faith : saving the right of the chief lord, so long as he himself presents no difficulty and offers no hindrance in this matter : the same law, nevertheless, being observed concerning those who have not lords in chief. But let the Catholics, who, having taken the sign of the cross, have girded themselves for the extermination of heretics, enjoy the same indulgence, and be armed with the same privilege as is conceded to those who go to the assistance of the Holy

Land—to wit, ‘a full pardon of all their sins,’ and ‘an augmentation of eternal blessedness at the retribution of the just.’”

In the Rhemish Testament, with its notes, first published about the year 1567, and republished in Ireland in 1815 or 1816, under the sanction of the Irish Roman Catholic Archbishops (Troy and Murray), and bishops, and other high Romish ecclesiastics in that country; and which, according to the testimony of “an English Catholic Pastor,” dated “Whitwich, Nov. 5th, 1817,” has, “for two centuries and a half, been the text-book of all Roman Catholics who use the English language,” we find the following:—

“We see here, that of all things, Christian people (especially bishops) should have great zeal against heretics; and hate them—that is, their wicked doctrine and conditions, even as God hateth them.....‘Drunk with blood,’ the Protestants foolishly expound of Rome, for that there they put heretics to death, and allow of their punishment in other countries; but their blood is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer.....The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God’s judgment in the latter day; otherwise where ill men (be they heretics or other malefactors) may be punished and suppressed, without disturbance and hazard of the good, they may, and ought, by public authority, either spiritual or temporal, to be chastised or EXECUTED.”

And in “Bellarmine,” book iii. c. 31, 1628:—

“It is proved by natural reason that heretics can justly be excommunicated, and therefore PUT TO DEATH..... Experience teaches that there is no other remedy; for the Church has tried every other in vain..... If you confine them in prison, or send them into exile, they corrupt the neighbourhood with their

books and speeches ; therefore the only remedy is, to send them at once to their own place . . . . . All these reasons persuade us that HERETICS OUGHT TO BE PUT TO DEATH."

Now, both these works, together with "Bailly's" and "Dens' Theology," are standard works in the Romish Church ; and are moreover, class-books at the (Protestant endowed\*) Popish College of Maynooth !

Whether or not the Romish is a persecuting Church, witness the slaughter of the Waldenses and Albigenses ; the massacre of St. Bartholomew ; the revocation of the edict of Nantes, by Louis XIV., the butcheries of the Duke d'Alva in the Low Countries ; the sanguinary burnings of the reign of Mary ; the Gunpowder Plot ; the barn of Scullabogue ; and the BLACK OATH :—" I, A. B., do solemnly swear, by our Lord Jesus Christ, who suffered for us on the cross, and by the blessed Virgin Mary, that I will BURN, DESTROY, AND MURDER ALL HERETICS UP TO MY KNEES IN BLOOD !" —which horrid oath, it was stated upon oath, before the magistrates of the county of Wexford, June 23rd, 1798, was taken by all the rebels, and that printed copies of it were found on numbers that were slain. That the Romish Church does not practice the same bloody cruelties in our own day, it is not that the spirit of Popery is changed, for that is (so they themselves tell us) *unchanged and unchangeable* ; but arises, in our own

\* Sir Robert Peel, on the first day of the present Session of Parliament, distinctly stated that it was the intention of her Majesty's Government to propose to parliament a *liberal* increase [it is said to 26,000*l.* per ann.] of the vote for the College of Maynooth ; without accompanying that vote by any regulations in respect to the *doctrine or discipline* of the Church of Rome.

Declaration signed by her most gracious Majesty (whom God preserve) in presence of the members of both Houses of Parliament, November 20th, 1837 :—" I do solemnly and sincerely, in the presence of God, testify and declare, that I do believe that the invocation and adoration of the Virgin Mary or any other saint, and the sacrifice of the mass as they are now used in the Church of Rome, are superstitious and idolatrous."

country at least, from necessity; for as we have already seen, from the “Rhemish Testament”—“the good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance to the whole Church.”\*

TRADITION.—The doctrine of the EQUAL AUTHORITY OF SCRIPTURE AND TRADITION was first publicly taught by the Council of Trent, sess. iv., A.D. 1546; and the Romish canon of the Old Testament was first set forth by the authority of the same council.

THE CREED OF POPE PIUS IV., and also the rules of the INDEX, restricting the reading and circulation of the Scriptures, were first published A.D. 1564.

As the Romanists have often the hardihood to deny that their Church refuses or withholds the reading of the holy Scriptures from the laity, let us see how the matter really stands; and a few extracts from the Index, above referred to, as also from certain bulls and encyclical letters of the Popes of Rome, will, perhaps, throw some light upon the subject.

In the fourth rule prefixed to the “Index of Prohibited Books,” we read:—

“Inasmuch as it is manifest from experience, that if the holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have

---

\* And do we not see the vigorous efforts which are at this time being made throughout almost the whole Continent of Europe for the attainment of supreme power, by the satellites of Rome—the Jesuits? Look at France, Bavaria, and Switzerland, with its cantons in a state of civil war.

the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary.....

“Finally, it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules, or prohibited by this Index. But if any one read or keep any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication; and those who read or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops.”—*Rule* vii.

On the 29th of June, 1816, Pope Pius VII. issued a rescript to the Archbishop of Guesn, Primate of Poland, in which he denounced the circulation of the unadulterated Scripture without note or comment, as a “crafty device by which the foundations of religion are undermined,” and a “defilement of the faith most imminently dangerous to souls.” He then exhorted the archbishop to use the utmost of his power to prevent the circulation of the Scriptures, and reminded him—“that Bibles printed by heretics are numbered among prohibited books, agreeably to the rules of the Index (No. ii. and iii.); for it is evident, from experience, that the holy Scriptures, when published in the vulgar tongue, have, through the temerity of men, produced more harm than benefit (*Rule* iv.) And this is the rather to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore, necessary to adhere to the salutary decree of the congregation of the Index (June 13th, 1757); that no version of the Bible in the vulgar tongue be permitted, except such as are approved by the apostolic see, or published with annotations extracted from the writings of the holy fathers of the Church.”

On the 3rd of September following, Pius VII. ad-



dressed an objuratory brief to the Archbishop Mohileff, the Romish metropolitan of Russia, who had been guilty of the heinous crime of authorizing and exhorting the people committed to his care to procure modern versions of the Scriptures, or to accept them when offered, and attentively to peruse them. In this brief, Pius VII. tells him that he ought to have kept in view what preceding popes had always prescribed, viz.:—"That if the holy Bible in the vulgar tongue was permitted everywhere without discrimination, more injury than benefit would thence arise," and "that he should sincerely and plainly teach that the Christian faith and doctrine, as well dogmatical as moral, are contained, not in the Scriptures only, but also in the traditions of the Catholic Church; and that it belongs to the Church ALONE to interpret them."

Pope Leo XII., on his accession to the pontificate, in 1824, issued an encyclical letter to all patriarchs, primates, archbishops, and bishops, of the Romish obedience, dated May 3rd, in which he says:—"You are not ignorant, venerable brethren, that a Society, commonly called the Bible Society, is boldly stalking throughout the world, which, contrary to the well-known decree of the Council of Trent, is lending all its strength, and by every means, to translate the Bible in the vulgar languages of all nations, or rather to pervert it. Whence it is greatly to be feared lest, as in some versions already known, so also in others, by a perverse interpretation, instead of the Gospel of Christ, it should become the Gospel of man, or, what is worse, THE GOSPEL OF THE DEVIL."

The present pontiff, Gregory XVI., in a Bull, dated May 8th, 1844, denounces, in the most solemn tone, the circulation of the Scriptures by the Bible Societies. Having referred to the decrees of the Council of Trent, as well as to the prohibitions of preceding Popes against the reading of the Scriptures, concluding with the encyclical letter of Leo XII., he thus proceeds:—

"Shortly afterwards, our immediate predecessor,

Pius VIII., of happy memory, confirmed their condemnation by his circular letter, of May 24th, 1829. We, in short, who succeed them, notwithstanding our great unworthiness, have not ceased to be solicitous on this subject, and have especially studied to bring to the recollection of the faithful the several rules laid down with regard to the vulgar versions of the holy books.

“Wherefore, having consulted some of the cardinals of the holy Romish Church, after having duly examined with them everything, and listened to their advice, we have decided, venerable brothers, on addressing you this letter, by which we again condemn the Bible Societies reprovèd long ago by our predecessors ; and, by virtue of the supreme authority of our apostleship, we reprove by name and condemn the aforesaid Society called the Christian League, formed last year at New York, together with every other Society associated with it, or which may become so.

“Let all know, then, the enormity of the sin against God and the Church, which they are guilty of, who DARE to associate themselves with any of those Societies, or abet them in any way. Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the *publication, distribution, reading, and possession* of books of *the holy Scriptures* translated into the vulgar tongue.....

“As for yourselves, my venerable brethren, called as you are to divide our solicitude, we recommend you earnestly in the Lord to announce and proclaim, in convenient time and place to the people confided to your care, these apostolic orders, and to labour carefully to separate the faithful sheep from the contagion of the Christian league—from those who have become its auxiliaries, no less than those who have any communication with them. You are consequently enjoined to REMOVE from the hands of the faithful alike the Bibles in the vulgar tongue, which may have been printed contrary to the decrees above mentioned of the sovereign pontiffs, and every book proscribed and con-

demned; and to see that they learn, through your admonition and authority, what pasturages are salutary, and what pernicious and mortal."

After perusing the foregoing extracts, which most clearly prove the deadly hostility and opposition of the papacy to the circulation of the holy Scriptures, we shall not be surprised to learn that in Portugal the Scriptures are unknown among the peasantry; that in Spain the Bible is a prohibited book, unless accompanied with notes from the fathers and Romish divines; that at Rome the Bible is a strange and rare book, the only edition of it authorized to be sold there being in fifteen large volumes, which are filled with Popish commentaries; that in the Austrian dominions the Bible—whether in Hebrew or in the vulgar tongue—is prohibited with inflexible rigour; that in France the pulpit and the press have both been used for the purpose of denying the object, and misrepresenting the motives, of those who are employed in circulating the holy Scriptures; but there, at least, the efforts of the emissaries of Rome have proved futile: for not merely are individuals but whole villages are renouncing the errors of Popery; or that in Belgium the persons employed in this benevolent work have been reproached, insulted, and maltreated; their books stolen, and in some instances torn to pieces and burnt before their eyes: nor is this to be wondered at, when we find that a prelate of the Romish Church in that country, the Bishop of Bruges, describes and denounces the British and Foreign Bible Society as "a society hostile to God and to the holy Church"—a society which would rob "his dear brethren of all that is most dear to them;"—and he proceeds to characterize the circulation of the unadulterated Scriptures, as "the impious project of this anti-Christian society, by which the world is *inundated* with heretic Bibles."

In Ireland, the opposition of the Romish bishops and priests to the circulation of the unadulterated Scriptures is matter of notoriety, where, under priestly

sanction, the Bible has frequently been publicly destroyed or burnt.

The following extract, from a sermon delivered by friar Jennings, before Dr. M'Hale, the titular Romish Archbishop of Tuam, and several priests, in the month of August 1844 (and which is stated to have been greatly commended), will show the rancorous hatred of the Popish clergy there against the circulation and reading of the Bible :—

“ Any person who practices the reading of the Bible will inevitably fall into everlasting destruction. I would, therefore, my dear friends and followers, most earnestly beseech you, by the love that you bear to the Virgin Mary and to the saints—by the love that you bear to the dear priests, not to allow these Bible readers near your houses—not to speak to them when you meet them on the roads ; but put up your hands and bless yourselves, and pray to God and to the Virgin Mary to keep you from being contaminated by *the poison of the Bible*. The worst of all pestilences—*the infectious pestilence of the Bible*—will entail upon yourselves and children the *everlasting ruin of your souls*. They who send their children to schools where the Scriptures are read, give their children bound in chains to the devil.”

And in England, although the emissaries of Rome have not dared publicly to deprive the Romanists of the Scriptures, yet, privately, they leave no effort unattempted to prevent them from having free access to the pure word of God in their mother tongue, for, even in those versions of their own publishing, they have not scrupled to falsify the text, in order to support the doctrines of the Romish Church.\*† We have thus far,

---

\* The reader will find this fact sufficiently proved in a pamphlet entitled, “ Popery, the Enemy and Falsifier of Scripture.”—London, Painter.

† Extract from the Preface to “ A Family Exposition of the Pentateuch,” by the (late) Rev. Henry Blunt, M.A. :—

“ Perhaps the author feels the more deeply impressed with a sense

briefly, traced the progress of the Romish apostacy. We have seen how the holy Scriptures have been progressively corrupted and perverted, until at length altogether shut up from the people—"they hated the light, because their deeds were evil." And it now only remains for us to examine the "Roman Catholic Creed" of Pope Pius IV., which the Church of Rome requires her converts to profess, when they wish to be admitted to her communion.

The convert begins with the following preamble :—

"I, N. N., with a firm faith, believe and profess all and every one of those things which are contained in that creed, which the holy Roman Church maketh use of."

Then follows the Catholic or Nicene Creed :—

"I believe in one God the Father Almighty, Maker of heaven and earth, of all things visible and invisible ; and one Lord Jesus Christ, the only begotten Son of God ; and born of the Father before all ages ; God of God ; Light of Light ; true God of true God ; begotten not made ; consubstantial to the Father ; by whom all things were made ; who for us, men, and our salvation, came down from heaven, and was incarnate by the

---

of the high duty of thoroughly searching the Scriptures, while dwelling, as he at present is, in that part of the Christian world where it is the most neglected ; and seeing, as he daily does, the gross and dreadful superstition, and the loose and miserable morality, to which the consequent ignorance of the revealed word of God has given rise. If once the Bible should become again a sealed or neglected book in our own happy country, or if Protestant Christians, should be, like their Papal forefathers, content to receive their religion solely from the lips of the priest, instead of each searching for himself the book of God, and 'with joy, drawing water out the wells of salvation,' it requires no prophetic vision to foresee, that the peculiar glory of our land will fade, that the pure doctrines of grace will be clouded and concealed, and that 'the wood, nay stubble,' of human inventions, will once more overwhelm the glorious 'foundation' of all our hopes, and leave us, as they have at present left 'the Eternal City,' with more of 'the outward and visible signs' of the religion of Christ, and, judging by their fruits, with less of 'its inward and spiritual grace,' than any other capital in Europe."—*Dated, Casa Dias, Rome, March 2nd, 1841.*

Holy Ghost of the Virgin Mary, and was made man. Was crucified also for us under Pontius Pilate : He suffered and was buried : and the third day He rose again according to Scripture : He ascended into heaven, sits at the right hand of the Father, and is to come again with glory to judge the living and the dead ; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father and the Son ; who, together with the Father and the Son, is adored and glorified ; who spoke by the prophets. And (I believe) one holy Catholic and Apostolic Church : I confess one baptism for the remission of sins ; and I look for the resurrection of the dead, and the life of the world to come. *Amen.*”

From the year 438 till the year 1564, this creed (ALONE) was invariably used in the Catholic Church, and every one who was willing to confess his belief in the articles contained in it, was received into communion with the Catholic Church. The Council of Ephesus, in the year 438, passed the following decree concerning the faith, which was repeated at Chalcedon and Constantinople—*i.e.*, the third, fourth, and sixth General Councils :—

“ The holy synod determined that it should not be lawful for any one to set forth, write, or compose any other creed than that which was determined by the holy fathers who assembled at Nice in the Holy Ghost ; and that if any one shall dare to compose any other creed, or adduce or present it to those who are willing to be converted to the knowledge of the truth, either from heathenism or judaism, or any heresy whatsoever ; such persons, if bishops, shall be deprived of their episcopal office ; if clergy, of their clerical.”

The first decree of the second session of the Council of Trent bears witness to this truth. It is as follows, and bears date February 4th, 1546 :—

“ The Council hath determined that the creed which the holy Roman Church makes use of, as containing those first principles in which all who profess the faith

of Christ are necessarily agreed, and the firm and only foundation, against which the gates of hell shall never prevail, shall be expressed in the same words in which it is wont to be read in all Churches, that is to say—‘I believe,’” &c. :—And here follows the whole of the Catholic part of Pope Pius IV.’s creed, above recited, but not one word of the Roman part (given below), and which was first published and declared by Pius IV., in a Bull dated December 4th, 1564—not quite three centuries ago !

This fact is, alone, sufficient to prove that the doctrines taught by the modern Church of Rome are not “from the beginning ;” that it is not the “old religion”—not the religion taught by Christ and his apostles—which Rome teaches her children ; but a “vain and fond thing,” a crafty and “cunningly devised fable ;” and that she has most grievously erred from the faith.

And now comes the super-added or *Roman* part of Pope Pius’s creed, which is as follows :—

“I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

“I also admit the holy Scriptures according to that sense which our holy mother the Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Scriptures : neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

“I also confess that there are truly and properly seven sacraments of the new law instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one ; to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony ; and that they confer grace ; and that of these, baptism, confirmation, and order, cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of all the aforesaid sacraments.

“I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

“I profess, likewise, that in the mass there is a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation. I also confess that under every kind alone Christ is received whole and entire, and a true sacrament.

“I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise that the saints reigning together with Christ are to be honoured and invoked, and that they offer up prayers to God for us, and that their relics are to be had in veneration.

“I most firmly assert that the images of Christ, of the mother of God ever Virgin, and also of the other saints, ought to be had and retained, and that due honour and veneration is to be given to them.

“I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

“I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ.

“I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and



all heresies which the Church has condemned, rejected, and anathematized.

“I, N. N., do at this present freely profess, and sincerely hold this true Catholic faith, without which no one can be saved: and I promise most constantly to retain and confess the same entire and inviolate till my life’s end.”

The confession of faith, published by the members of the Catholic Christian community, recently formed by the celebrated Rongé,\* at Breslau, in Silesia, is an indisputable evidence that Protestants are not alone in condemning the doctrines of the modern Church of Rome.

By the first Article of that Confession, they declare themselves altogether independent of the Pope and his adherents: and by the second, firm supporters of perfect freedom of conscience. In the third Article, they maintain that the Scriptures are the foundation of the Christian faith; and in the fourth, that free inquiry and private interpretation should not be obstructed by any external authority. The fifth Article expresses their belief in God the Father, the Creator and Ruler of the world; in Christ the Saviour who, by his doctrine, life, and death, redeemed man from slavery and sin; in the power of the Holy Ghost on earth; in a holy universal Christian Church; in the forgiveness of sin, and in a life everlasting. By Article the sixth, they recognize only two sacraments—Baptism and the Lord’s Supper; and by Article the seventh, they retain the baptism of children. Article the eighth provides that the communion shall be received under the two species of bread and wine, and

---

\* Rongé was a Romish priest, but, having vigorously protested against the gross imposition of the “Holy Coat” at Trevés, he has been excommunicated. It appears that, in consequence of an indulgence being granted to all who make the pilgrimage, and the supposed miraculous powers of the “sacred relic,” upwards of a million and a half of deluded fanatics from all parts of Germany have visited Trevés, chaunting and exclaiming—“Holy garment, pray for us!” and which has doubtless “brought no small gain to the [priestly] craftsmen.”

declares auricular confession abolished. By the ninth Article, marriage is set down as a divine institution, and a religious ceremony retained. The law of the land, and no other, is to decide respecting the condition of marriage, and the obstacles to it. In Article the tenth, the members acknowledge Christ *ONLY* as a mediator between God and man, and reject the invocation of saints, the veneration of relics and pictures, indulgences, and pilgrimages. In Article the eleventh, they assert that good works are meritorious *ONLY* when performed in a Christian spirit. All prescribed fasts and abstinences from meat are abolished. By the twelfth Article, they express their conviction that the first duty of a Christian is to put his creed into practice by works of Christian love.

We have now brought our subject to a conclusion. It is a subject which has, we are well aware, been treated upon much more fully and comprehensively by some of the most talented writers of our day. The object we have had in view has been to set forth, in a condensed form, as clearly and concisely as the subject would admit, what the Church of Rome is, and what she teaches; and, though with the full conviction that this object has been but imperfectly accomplished, we would fain hope that, by God's blessing, this attempt may not prove altogether unprofitable and in vain.

We have not, as will have been seen, entered into any discussion, or adduced proofs from Scripture, in opposition to the errors and false doctrines of the Romish Church, as by so doing we must, of necessity, have considerably extended these brief pages. We prefer, rather, leaving it to each one, into whose hands they may fall, to search for himself "the revealed word of God," and see "whether these things be so"—to "prove all things," and to "hold fast that which is good." Our purpose has simply been to exhibit Romanism as it is, as briefly and plainly as we were able, for the benefit and information of such members of our Church as are ignorant of the real nature and character of Popery, and who lack the means, or, perhaps,

the inclination, of obtaining it from other, albeit better sources.

We have risen from the performance of our task with an increased feeling of thankfulness to Almighty God, that we are in communion with the PROTESTANT (God grant that she may ever continue so !) Church of England, in which the pure word of God is preached, and the sacraments rightly administered—a Church, which we believe to be the purest and truest expositor of God's mind and will to man which exists upon earth—a Church, which does not debar us from the comfort and consolation of reading God's most holy word ; which is truly “a lamp to our feet, and a light unto our path”—a Church, the sum and substance of whose teaching is “repentance towards God, and faith (a ‘faith which worketh by love’) towards our Lord Jesus Christ”—a Church, in which we enjoy liberty without licentiousness, and by whom we are admonished that our religion must be the religion—not of the lip, or of the life only, but of the heart. Let us, then, rightly value these blessed, these inestimable privileges ; in the continuance of which is involved the preservation of our civil as well as our religious liberties : let us be very jealous of them, and careful not to abuse or despise them : our fathers purchased them for us at a most noble sacrifice—many of them even with their lives : we hold them in trust for our children : let us take care that we transmit them to them, pure and unsullied as we received them : let us remember that we shall have to give account whether we have used them for God's glory whilst we possessed them undisturbed ; and also, whether, when they have been assailed, we have defended them to the utmost of our ability. Above all, let it be our constant prayer to Almighty God, that he will still preserve them to us, and to our children after us ; that he will, of his great mercy, keep us from falling away into the fearful and deadly heresies of the Church of Rome, or into any other schism. Let our prayer be—“ From all sedi-

tion, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy word and commandment—*Good Lord deliver us.*”

## NOTE.

### THE POPISH ANATHEMA, OR EXCOMMUNICATION.

The following copy of Excommunication is translated from the Latin original, found in the year 1765, amongst the papers of Philip Dunn, an Irish Romish Bishop:—

“By the authority of God, the Father Almighty, and the blessed Virgin Mary, and S. Peter and S. Paul, and all the Holy Saints, We Excommunicate [here follow the name and offence of the individual]. Excommunicated let him be, and delivered over to the Devil as a perpetual malefactor and schismatic ; accursed let him be in all cities and towns, in fields, in ways, in yards, in houses, and in all other places, whether lying or rising, walking or running, leaning or standing, waking or sleeping, eating or drinking, or whatsoever thing he does ; besides, we separate him from the threshold and all good prayers of the Church, from the participation of the Holy Jesus, from all Sacraments, Chapels, and Altars, from the Holy Bread and Holy Water, from all the merit of God’s Holy Priests and religious men, and from their cloisters, and all pardons, privileges, grants and immunities, which all the Holy Popes have granted them ; and we give him over utterly to the fiend, and let him quench his soul, when dead, in the pains of hell-fire, as this candle is quenched and put out (here a lighted candle or torch is thrown down by the officiating bishop or priest). And let us pray to God, our Lady, S. Peter and S. Paul, that all the senses of his body may fail, as now the light of this candle is gone, except he come, on sight hereof, and openly confess his damnable heresy and blasphemy, and by repentance, make amends, as much as in him lies, to God, our Lady, S. Peter, and the worshipful company of this Church ; and as the staff of this Holy cross now falls down, so may he, except he recants and repents.”

Hildobert, Bishop of Mans, in 1090, speaking of Rome, says :—“Here are they who purchase litigations and *sell intercessions* ; and have no regard for any kind of men, orders, or times. In the forum they are Scythians ; in the chamber vipers ; in the banquet buffoons ; and in their exactions harpies ?”

---



